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ABSTRACT

Nearly every college mission statement expresses the desire to educate students who not only have mastered a body of academic knowledge and skills but also will be responsible and engaged citizens. However, it is not clear how well colleges are achieving these traditional civic and democratic goals. The Carnegie Foundation conducted a 3-year study of moral and civic education in U.S. colleges and universities. The study combined broad-based research on the practices and effects of higher education with in-depth case studies of 12 diverse campuses that demonstrated a strong institutional commitment to civic education. These colleges and universities understood that the entire campus can be a site for civic teaching and learning, and that moral and civic education need not be limited to a particular course or program focused on traditional civics content, but should be integrated across curricular and co-curricular programs and many campus experiences. Some commonalities among institutions that take a comprehensive approach to civic education are described and distinctive approaches to academically rigorous civic teaching and learning that can be used by other campuses are outlined. Brief discussions of methods that promote greater attention to civic education, ways that civic education is actually implemented, and the integration of civic education into a range of courses and co-curricular programs are discussed. (Contains 44 references.) (BT)

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Reinvigorating the Civic Mission of American Higher Education: Ideals, Challenges, and Models of Good Practice

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Introduction

Nearly every college mission statement expresses the desire to educate students who not only have mastered a body of academic knowledge and skills but will also be responsible and engaged citizens. But it is not clear how well colleges are achieving these traditional civic and democratic goals. This paper shares insights learned from a three-year Carnegie Foundation study of moral and civic education in American colleges and universities, whose results are discussed in the forthcoming book, *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility* (Jossey Bass, February 2003).[1] Our study combined broad-based research on the practices and effects of higher education with in-depth case studies of twelve campuses that demonstrate a strong institutional commitment to civic education, including public and private, religious and secular, and residential and commuter campuses, community colleges and research universities, a tribal college, several women's colleges, a historically black college, and a military academy.[2] These colleges and universities understand that the entire campus can be a site for civic teaching and learning, and that civic education need not be limited to a particular course or program focused on traditional "civic" content but should be integrated across the curriculum, co-curricular programs, and campus experiences.

Below I describe some commonalities among institutions that take a comprehensive approach to civic education, and outline some distinctive approaches to academically rigorous civic teaching and learning that might be adapted by other campuses. This includes brief discussions of some of the methods for promoting greater attention to civic learning, such as presidential and faculty leadership, as well as some of the ways that civic education is actually implemented, through teaching methods and integration into a range of courses and co-curricular programs.

The Civic Mission of Higher Education

Through mission statements and other self-definitions, nearly every college & university expresses a desire to educate students who have not only have mastered a body of academic knowledge and skills but will also be responsible and engaged citizens. Mission statements from two very different institutions illustrate this point:

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[1] The book, co-authored by Anne Colby, Thomas Ehrlich, Jason Stephens, and myself, is based on the "Higher Education and Development of Moral and Civic Responsibility" Project, which was funded by The Surdna Foundation, Inc.; The Walter and Elise Haas Fund; The Flora Family Foundation; The James Irvine Foundation; and The John Templeton Foundation, as well as the Carnegie Foundation for the Advancement of Teaching. For more information on the project, the book, our subsequent work, or the Foundation, please see www.carnegiefoundation.org or contact me at Beaumont@carnegiefoundation.org.

[2] Those campuses include: Alverno College, College of St. Catherine, California State University at Monterey Bay, Duke University, Kapi'olani Community College, Messiah College, Notre Dame University, Portland State University, Spelman College, Turtle Mountain Community College, Tusculum College, and the United States Air Force Academy.

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> .... San Antonio College is committed to excellence in helping students reach their full potential by developing their academic competencies...[and] civic responsibility and global awareness.
> (Mission Statement, San Antonio Community College)

> ...[T] he mission of Duke University is to provide a superior liberal education to undergraduate students, attending not only to their intellectual growth but also to their development as adults committed to high ethical standards and full participation as leaders in their communities; and to promote a sincere spirit of tolerance, a sense of the obligations and rewards of citizenship.
> (Mission Statement, Duke University)

The commitment to moral and civic education expressed in these mission statements is not new, but has been an important goal throughout the history of American colleges and universities (Kimball 1986; Lucas 1994; Reuben 1996; Orrill 1997). Even as many aspects of higher education have undergone dramatic change, the belief that higher education should incorporate civic education, expanding students' capacities to apply reason and judgment to normative and civic issues as well as purely academic ones, has been a constant (Winter, McLelland et al. 1981; Gamson and Associates 1984; Chickering and Reisser 1993; Ehrlich 2000; Bok 2001). This does not mean that the definition of civic education or requisites of citizenship has remained static, since our current notions of civic education are in some ways quite different from those of earlier generations. Tolerance and diversity, for example, are key elements of contemporary civic education that were absent from or much less prominent in earlier efforts.

The Challenge

Most colleges and universities endorse moral and civic education as an explicit mission, but a range of evidence suggests that this arena of learning is largely neglected in practice. In one of the most comprehensive studies of contemporary higher education, Ernest Boyer and his colleges concluded that although colleges are successful in teaching competence in tasks such as gathering information and mastering the details of a special field, undergraduate education is not fulfilling the moral and civic purposes of college. Many seem to have lost sight of the essential question of "Education for what purpose? Competence to what end?" As they warn,

> At a time in life when values should be shaped and personal priorities sharply probed, what a tragedy it would be if the most deeply felt issues, the most haunting questions, the most creative moments were pushed to the fringes of our institutional life. What a monumental mistake it would be if students, during the undergraduate years, remained trapped within the organizational grooves and narrow routines to which the academic world sometimes seems excessively devoted. (Boyer 1987, p. 283)

Boyer's report points to many conflicting priorities and competing interests--disciplinary fragmentation, narrow vocationalism, and a disturbing gap between

the ivory tower and the larger world-- that can impede efforts by faculty or administrators to promote civic learning.

Even as many colleges and universities are finding it increasingly difficult to make civic education a real priority, there are signs that the need for civic learning is very great, perhaps greater than ever before. Many studies show that the civic commitments necessary for involved and responsible citizenship has waned in recent decades, among Americans in general, and among young people in particular. Young Americans today are less civically and politically engaged than those of any previous era: they show lower levels of social trust and knowledge of current affairs and politics, and express less sense of civic duty or societal obligation (Markus 1992; Putnam 1995; Bennett and Rademacher 1997; Putnam 2000). The problem of civic and political disengagement is also serious for college students. Since the annual survey of entering freshmen was introduced over three decades ago, most significant indicators of political interest and engagement have declined by more than a third (Mann 1999; Sax 1999; Sax, Astin et al. 1999). The percent that say keeping up with public affairs is important, for example, dropped from 60% in 1968 to 31% in 2001 (UCLA/HERI 2001).

What Can Colleges and Universities Do?

Some critics have taken the position that colleges can do little to counter these trends; others insist that civic education is not a legitimate goal for colleges and universities. My colleagues and I argue that while college alone cannot remedy the problem of civic disengagement, it can and should be part of the solution and is commensurate with the basic goals of higher education. College is a formative experience for a growing and disproportionately influential portion of the population. Virtually all civic, political, and professional leaders are products of higher education. Over 15 million students, or about 7% of American adults are currently enrolled in a college or university, including community college, and about 1/3 of adults have a 4-year college degree (Kellogg Forum on Higher Education for the Public Good & KRC Research 2002).

Not only is an ever-widening segment of the public attending college, in ever-higher numbers, but a variety of research shows that higher education helps shape students— not just in terms of academic learning or career paths, but in terms of a whole range of attitudes, values, and behaviors. Regardless of one's socioeconomic status or GPA, the simple fact of having attended college or university contributes to knowledge about current affairs, domestic and foreign politics, and many social and political values, such as greater support for tolerance and civil liberties, including those of nonconformists, for due process of law, and for social and political equality (Pascarella and Terenzini 1991). We also know that higher education is positively correlated with civic and political participation (Verba, Schlozman et al. 1995). And many of these effects persist long after students have departed the ivory tower.

But while these studies suggest that colleges and universities already have some positive impacts on students, many of these impacts remain relatively small. A main premise of our book is that if higher education promoted civic education in more intentional ways, it could have far greater effects. Perhaps only a small portion of

students' undergo dramatic transformation as a result of carefully planned civic teaching and learning, but a significant number are likely experience at least a few changes that can lead to subtle but important shifts in their personal and social commitments, sense of civic identity, and overall life trajectories.

Defining Civic Education: Ideals and Pitfalls

Challenges for Civic Education

Those who charge that civic education is not a legitimate undertaking for higher education may be surprised that, in part, I agree. A number of things that sometimes pass for civic education are not appropriate, particularly for colleges and universities. This is clearly the case with superficial, facile forms of civic learning that are not connected to sophisticated reasoning and substantive learning, that promote blind patriotism, jingoism, or that encourage purely rote or unreflective learning of civic lessons. It also includes forms of civic education that seek to indoctrinate or preclude discussion of diverse viewpoints. Equally problematic are forms of civic education, sometimes referred to as "values clarification," that teach moral relativism and suggest that all values are equally important, equally legitimate.[3]

These are some of the primary pitfalls of moral and civic education that colleges and universities must take care to avoid. Institutions can overcome many of these challenges, however, if they understand that civic education should complement and enrich academic education, and strive to create efforts that integrate academic and civic learning. As an institution dedicated to critical intellectual inquiry, higher education can and should steer clear of facile, parochial civic education by ensuring that civic learning is closely linked to substantive knowledge, critical thinking, relevant disciplinary tools and debates, and genuine civic issues. Civic education must also be non-indoctrinative and must not "restrict rational deliberation of competing conceptions of the good life and the good society" (Gutmann 1987, p. 44). These forms of instruction are not only problematic for civic education, but they also contradict the intellectual enterprise of higher education. The irony in the well-intentioned fear that civic education might impose arbitrary values on students is that this learning can be the best protection from indoctrination. Colleges can use civic education to help students develop critical thinking and the habit of using it, teaching them to be open-minded and interested in pursuing and debating different ideas and viewpoints, requiring them to back up their claims and to expect others to do the same, and encouraging them to be knowledgeable and accustomed to thinking about moral, civic, and political issues, will put them in the strongest position to think independently about their positions and commitments, and will allow them to carefully evaluate competing views and arguments.

Related difficulties are those of diversity and moral relativism: the challenge of discussing moral and civic values in a society as strongly pluralist as our own, in which tolerance and respect for differences are themselves held as fundamental values. Within

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[3] It is important to distinguish between moral pluralism and moral relativism. A pluralistic view of morality assumes there are two or more incommensurable moral frameworks that are justifiable. This does not mean that any possible moral framework is justifiable, however, only that there are multiple valid moral frameworks that cannot be reduced to a single system. In contrast, moral relativism holds that there is no basis for distinguishing among moral positions at all, that none can be considered any more or less valid than another.

and across cultural traditions, there are deep disagreements about many moral, civic, and political issues. But there is wide consensus, both in academic circles and in the American public, about a basic set of moral and civic values fundamental to a democracy and civic society: honesty, fairness, individual freedom, social responsibility, tolerance, open debate, etc. Colleges can confirm these broad consensual values and reject relativism at the same time that they respect justifiable differences of opinion on particular issues. This can be achieved by making explicit the institution's commitment to broad moral and civic values, including respect for persons and the need to engage in reasoned discourse, while acknowledging that civic learning entails moral pluralism, accepting that a fundamental set of values can coincide with multiple valid moral frameworks not reducible to a single system. It is crucial to understand, however, that this is not the equivalent of moral relativism, which holds that any possible moral framework is justifiable, and there is no way to distinguish among them. Confronting this challenge requires encouraging students to engage in open-minded consideration of multiple solutions to dilemmas in which competing values are at stake, to employ both substantive knowledge and moral reasoning to evaluate the problems and values involved, and to develop their own judgments about those issues in respectful dialogue with others.

Identifying Core Ideals and Values of Moral and Civic Education

We acknowledge the legitimate pitfalls and fears related to civic education, but these challenges can be addressed by adopting a form of civic teaching and learning that is coextensive with higher education. This form of civic education is composed of broad substantive values, civic ideals, and democratic standards, many of which derive primarily from the intellectual and civic purposes of higher education itself and therefore conform with and strengthen these purposes.

At the most general level, some basic moral principles, virtues, and ideals, particularly the ideal of educating citizens for a pluralist democracy, should guide civic education. Few would dispute that colleges' and universities' educational and scholarly missions entail a core set of values, such as intellectual integrity, concern for truth, open debate, and academic freedom. By their very nature, they must foster values such as mutual respect, open-mindedness, a willingness to listen to and take seriously the ideas of others, procedural fairness, and public discussion of contested issues.

The other source of common core values for civic education derives from educational institutions' obligation to prepare students for responsible democratic citizenship. This obligation, noted in many mission statements, implies that some values, including both moral and civic values, ought to be represented in schools' educational goals and practices. These values include mutual respect and tolerance, concern for both the rights and the welfare of individuals and the community, recognition that each individual is part of the larger social fabric, critical self-reflectiveness, and a commitment to civil and rational discourse and procedural impartiality (Gutmann 1987; Galston 1991; Macedo 2000). Although political theorists may prioritize some of these values differently, and their renderings of essential democratic values include some substantive differences, as noted above, there are large areas of overlap and significant scholarly and popular consensus around these core values.

Finally, it is important to recognize that preparing students for responsible citizenship implies and includes moral education, and that moral and civic values are inseparable. Since "morality" is generally concerned with prescriptive judgments about how one ought to act in relation to others, it follows that many core American democratic principles, including tolerance and respect, impartiality, and concern for both the rights of the individual and the welfare of the group, are grounded in moral principles. Just political systems, for example, require citizens with "the capacity for moral reciprocity – the predisposition to create and abide by fair rules of cooperation" (Callan 1997, p. 21). Moreover, the problems that confront civically engaged citizens often include strong moral themes, such as the problem of providing fair access to resources such as jobs and housing. Few, if any, civic issues can be adequately resolved without a consideration of moral questions and values. A person can become civically and politically active without good judgment or a strong moral compass, but it is not wise to promote that kind of involvement. Because civic responsibility is inescapably threaded with moral values, we believe that higher education should promote a form of civic education that does not shy away from or obfuscate the moral elements involved.

These general intellectual, moral, and civic values provide the broad outlines for civic teaching and learning that promotes in students a combination of individual integrity, social responsibility, and civic and political engagement. Virtues such as honesty, trustworthiness, fairness, and respect are essential to individual integrity, fostering fair dealing and concern for how one's actions affect others. Social conscience, compassion, and commitment to the welfare of those outside one's immediate sphere—including the local, state, national, and international spheres—form a bridge between personal integrity and social responsibility. A morally and civically responsible individual recognizes himself or herself as a member of a larger social fabric and therefore considers social problems to be at least partly his or her own; such an individual recognizes the normative and civic dimensions of issues, can make and justify informed judgments, and is willing to take appropriate action.

Partially overlapping with these dimensions of personal integrity and social conscience is a civic component: coming to understand how a community operates, the problems it faces, and the richness of its diversity, as well as a willingness to commit time and energy to enhance community life and work individually and collectively to resolve civic concerns. Finally, constructive political engagement, defined in terms of interest and involvement political problems, policies, and processes, is a particular subset of civic responsibility. While they are related, we believe that it is important to distinguish the political domain from non-political civic participation, such as direct service or social clubs such as bowling leagues, since they can be quite independent of one another, in terms of both motivation and modes of involvement.

Learning Goals for Students

This kind of civic learning can be understood as entailing three broad categories of learning goals for students: knowledge and understanding; values and motivations; and skills and abilities. The first category, moral and civic knowledge and understanding, includes dimensions like judgment and interpretation. The second category, motivation and interest, incorporates values and a sense of moral, civic, and political conscience, identity, and efficacy. Finally, skills of moral and civic responsibility are essential for

applying knowledge and values, transforming informed judgments into action, including moral and political discourse and other forms of communication, interpersonal capacities, and many specific skills of civic and political engagement. Among this latter group of civic and political skills, for example, are the ability to lead, build a consensus, and move a group forward under conditions of mutual respect. These are high standards, but there are many strategies by which higher education can foster civic capacities in all of these areas.

Overview of The Carnegie Foundation's Moral and Civic Responsibility Project

Relying on this understanding of what civic education in higher education should entail, we studied the practices of civic teaching and learning in colleges and universities around the country. Among our general findings were that most, if not all, American Colleges and Universities include a few courses or programs that address students' civic development implicitly, and many institutions have a few courses or programs that do so explicitly. These include honor codes, service learning and community service, ethics-across-the-curriculum, multicultural programs, freshman seminars, senior capstone courses, and special academic centers and institutes. In addition to this broad study of civic education practices, we made in-depth visits to twelve colleges and universities that treat their students' civic development as central to their mission, although they understand that goal differently and concern themselves with different aspects of the broad categories we identified.[4]

These explorations show that an extraordinarily diverse range of colleges and universities take very seriously the civic education of their students. They include every category of institution – community colleges, four-year colleges, comprehensive universities, and universities with graduate and professional programs. Some are residential, others are commuter campuses; some are public, others are private; some are large, others are very small; some are religiously affiliated; some are military academies; some are single-sex; and some are primarily for members of a particular minority group.

Through classroom and program observations, focus groups, and interviews with students, faculty, student affairs staff, and administrators, we learned a great deal about the variety of civic education efforts undertaken on different kinds of campuses, how stakeholders experience them, and how they fit into the overall life of the campus. Our studies of these campuses found that if an institution's faculty and administration adopt a comprehensive approach to moral and civic learning and seek to implement it with a high degree of intentionality, the results can be transformative for students and for the institution. We highlight colleges and universities that take this kind of cross-cutting approach not because this is the only or most prevalent option for campuses interested in these issues, but because we believe that fostering students' civic development is best

[4] A note on methods: We spent several days interviewing administrators, faculty, and students, conducting focus groups, sitting in on classes, and observing a wide range of programs. After each visit we wrote up detailed discussions of our meetings and observations, which were circulated around the institution to ensure accuracy on factual matters. The twelve case study schools we chose are not flawless, nor are they necessarily the best exemplars of moral and civic education in the country. We did not conduct an exhaustive review of all possible candidates, and they are not the only institutions doing notable work in this area. We chose these particular institutions in part because of the valuable work they are doing and also because we wanted a group that was diverse in mission and type, covering a broad geographic range.

achieved through cumulative, interactive effect of numerous curricular and extracurricular programs, within an environment of sustained institutional commitment to these overarching goals. Institutions that view the entire campus as a site of civic education, and understand that moral and civic learning should not be restricted to one particular course or approach, are those that have the greatest potential to reach all students and have the most profound effects. Although these comprehensive approaches offer the greatest promise, we urge that all campuses can do better in the area of civic education by adopting just one or two high quality courses or programs aimed at promoting intellectually challenging civic learning.

Some General Findings

Although the schools we studied closely differed across many dimensions (size, selectivity, geographic region, student demographics), and many emphasize different aspects of civic education, and define, prioritize, and operationalize the goals somewhat differently, we found that they share many of the same features and concerns. With respect to civic education, they all held four key elements in common:

1) Each emphasized the central place of the intellectual dimensions of civic development and connected general capacities for sophisticated analytical judgment with substantive issues of real moral and social significance. At most of the twelve campuses, this integration takes place in both interdisciplinary general education courses and courses within a large cross-section of disciplines, though generally concentrated in the social sciences. Consideration of moral or civic issues in courses is often tied with efforts to foster critical thinking and effective communication, which are widely recognized as traditional academic goals and important features of civic discourse.
2) All of the campuses provide ways for students to take civic learning beyond the intellectual and theoretical realm and into action, both inside and outside the curriculum. They understand the importance of students' grappling with complex and messy real-life contexts, and the skills of persuasion, negotiation, compromise, and interpersonal and cultural sensitivity that can be learned differently in these settings than in the classroom.
3) Issues of diversity and multiculturalism are closely linked to moral and civic education on these campuses. Most face challenges in this area, either with attracting a diverse student body or faculty or with promoting full integration of the student body, and a few are notable for their lack of racial, religious, or socioeconomic diversity. Even so, they are committed to educating students to function well in a diverse society, and they recognize the implications of this endeavor for the strength of civic and democratic ideals.
4) These institutions attempt to create a campus-wide culture that calls attention to and validates certain shared values, providing a unifying and reinforcing context for the programs. They use an array of tools to accomplish this, such as socialization strategies used in orientation programs, or campus rituals.

These institutions also face some common dilemmas and challenges. Some are strategic: how to reach the largest number of students; how to integrate moral and civic education with academic learning in a way that enriches both; and how to know whether

their programs are working and having the desired effects on students. Other challenges are practical. Developing, funding, staffing, and maintaining such ambitious programs is very demanding. Mounting programs of this sort is institutionally difficult, given the many other pressures colleges and universities are facing. Limited resources make it hard for most places to support the team-teaching that interdisciplinary courses require, and faculty often see an elaborated core curriculum as draining resources from the disciplinary departments. Generally, this kind of work is labor-intensive, and faculty time is a scarce resource on all campuses.

Most of the institutions are also struggling with some of the philosophical challenges of civic education we outlined above, such as avoiding indoctrination and relativism, as well as other philosophical questions: To what extent should we stand for particular values, to what extent should we simply help students think through their own values and beliefs? How do we distinguish between those values we can endorse as an institution and those that must be left to individual judgment? How should we balance our institutional responsibilities to our local community with our responsibilities to students' learning?

Thematic Approaches to Civic Education

Beyond these common themes, we identified three general approaches to civic education. The majority of campuses we visited use some of all of these approaches to some degree, but for many, one of these approaches provided the main focus or framework for civic teaching and learning, and it is useful to outline them.

Community Connections Approach

Colleges can focus their civic education efforts around forming connections with and providing service to particular communities, often linked to an institution's mission to serve a particular population or its physical location in a particular community. The communities with which Spelman College connects can be understood in two ways: The first is the relatively poor, black section of Atlanta in which the College is located, which includes the neighborhood in which Martin Luther King, Jr. was born and grew up and Ebenezer Baptist Church, which played a critical role in the Civil Rights Movement. But even more central to Spelman's version of civic education is its relationship to the broader community of African-Americans, especially African-American women. As one of only two historically black colleges for women,[5] Spelman's sense of mission is closely linked to its history, the student population it serves, and its role as a prominent institution in black society. Spelman has worked to translate its larger mission and purpose into a set of skills and areas of knowledge that students should be able to demonstrate by the time they leave. These goals, explained in the student handbook, include educating black women leaders; promoting intellectual, cultural, ethical, and spiritual development; and nurturing pride, hope, and strength of character. Spelman works to accomplish these goals in many ways, including a required year-long orientation program and multidisciplinary course in the first year, a required Sophomore Assembly Program, and many clubs and extra-curricular programs coordinated through the Johnetta B. Cole Center for Community Service and Community Building. The dual definition of community is evident in "The African Diaspora and the World," the required two-

[5] The other is Bennett College, in Greensboro, North Carolina.

semester, writing intensive course that explores the relationship of the African Diaspora to other cultures and to major historical, philosophical, artistic, and scientific developments in the world.

Moral and Civic Virtue Approach

On other campuses, concern for personal virtues and values, such as academic integrity, respectfulness and concern for others, and willingness to be held accountable for one's actions, play the central role in their understanding of civic education.

The virtues approach is most clearly illustrated by the United States Air Force Academy, a co-educational public institution for the education of future Air Force officers. The institutional commitment to personal values is well articulated, infuses the campus culture in a broad way, and has significant resources behind it. The AFA's Center for Character Development coordinates a number of programs that reach all of the cadets and seek to foster forthright integrity, selflessness, commitment to excellence, respect for human dignity, decisiveness, responsibility, self-discipline and courage, and appreciation of spirituality. An explicit focus on developing good moral habits underlies the Academy's strict Honor Code: "We will not lie, cheat, or steal, nor tolerate among us anyone who does." Absolute honesty is seen as indispensable for military officers, so there is little tolerance of infractions. Cadets are held strictly accountable not only for their own compliance but for confronting and, if necessary, reporting the violations of others. Also central to the Academy's understanding of character and honor are three core values: "Integrity first, service before self, and excellence in all we do." Like the Honor Code, these values are understood with reference to the responsibilities of military officers. Service before self implies, for example, that an honorable officer will not create advantages for himself at the expense of his troops or save himself while leaving them in harm's way. These values are not only enshrined on many campus walls, but awareness of their importance is woven into the daily lives and academic work of cadets through required lessons taught by the Center for Character Development.

Systemic Social Responsibility Approach

The desire to promote civic action resulting in social change or greater social justice is a third focus. Colleges that use this approach seek to educate students to contribute to social change and public policies related to a healthier polity, such as by reducing poverty, increasing gender and racial equality, or ending discrimination of various kinds. A variant of the systemic social responsibility approach deriving from the Catholic social justice tradition was evident on several Roman Catholic campuses we visited. The University of Notre Dame's Mission Statement is one of many documents that reveal Notre Dame's concern for social justice:

> [The University] seeks to cultivate in its students not only an appreciation for the great achievements of human beings but also a disciplined sensibility to the poverty, injustice, and oppression that burden the lives of so many. The aim is to create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice.

Notre Dame is a strongly residential campus, requiring students to live on campus, and in the same dormitory, for their first three years, and the residence halls are

important sites for civic education. Rectors who serve as residence hall leaders create programming as well as informal exchanges around themes of social justice and social responsibility. For example, each year a thousand or more students participate through their residences in the Christmas in April program. Notre Dame's Center for Social Concerns is the organizational embodiment of the institution's concern for social change, and serves as a central organizer of and support network for a range of service learning courses and community service programs. At graduation, many students wear green ribbons to signify that they have signed a pledge, sponsored by the Peace Studies Department, to "investigate and take into account the social and environmental consequences of any job [they] consider, thereby striving to create a just, peaceful, and nonviolent world."

Although less common, some public institutions also emphasize systemic social change in their civic education programs. California State University, Monterey Bay, the newest CSU campus is dedicated to "serving the diverse people of California, especially the working class and historically under-educated and low income population." This vision statement is posted on walls throughout the campus and signed by all new faculty and staff. Like several of the case study campuses, CSUMB's curriculum uses an outcomes-based approach, which requires students to demonstrate competencies in Democratic Participation, Community Participation, Culture and Equity, Ethics, and U.S. Histories, (as well as Language, Math Communication, Science, Technology and Information, and others). The specifications of these requirements embody the particular social change emphasis of CSUMB's version of civic education, such as stating that students should be able to: "Analyze and describe the concepts of power relations, equity, and social justice and find examples of each concept in the U.S. society and other societies" and "Describe and plan personal and institutional strategies/processes to promote equity and social justice."

Promoting An Integrated Approach to Civic Education

To create civic education programs suited to their own missions, histories, constituencies, and institutional strengths, it is appropriate for colleges and universities to specialize and place different relative emphasis on different aspects of civic education. These unique adaptations are valuable and necessary, but we urge that the three approaches—community connections, personal virtues, and systemic social responsibility-- represent different aspects of a full picture of civic education should be, and that effective civic learning requires combining robust elements of all three approaches.

A strong focus on character runs the risk of limiting students' development to private, personal domains of interaction and failing to prepare them adequately for their roles as active and engaged citizens. An emphasis on systemic social responsibility that does not include sufficient attention to personal virtue is more vulnerable to students' use of morally questionable means to pursue their social and civic goals. Likewise, community involvement without virtue or systemic social responsibility is subject to problems. If community service does not include attention to the systemic implications of the problems it addresses, it limits students' learning and effectiveness as engaged citizens. And if community involvement does not attend to moral and ethical concerns, it can actually do harm rather than good to students and community partners. Finally, both

virtue-based and systemic approaches can be abstract and disengaged unless they are connected with some form of community-based action, whether that community is on the campus, located in the surrounding area, national, or international.

We recommend that institutions incorporate some version of the three approaches, but do not mean that civic education should be homogenized. Each campus can and should maintain the specialized aspects or focused approaches that align it most powerfully to the institution's unique history and mission.

How it Works: Some examples

The twelve colleges and universities we visited created a variety of institutional structures and climates that support the wider range of undergraduate learning goals of which moral and civic development is an integral part. What makes this possible? What led them to make this kind of sustained commitment? The most influential ways of promoting a civic education agenda on campuses generally fell into the two broad categories of leadership and campus culture.

Leadership

As with any thoroughgoing institutional focus and commitment, strong leadership is essential to the success of this kind of effort. Presidential support for the agenda is critical, and in some cases it was a visionary president who initiated a campus-wide moral and civic education program. In other cases, the most powerful impetus came from faculty who worked together to build the programs. In yet another model, a strong and integrative center for moral and civic education takes the lead, developing implementations in collaboration with interested members of the administration and faculty. In most cases, at least two of these forms of leadership are operating in a dynamic interaction.

Presidential leadership

Under the leadership of the former president, Judith Ramaley, and former provost, Michael Reardon, PSU adopted a new emphasis on civic education. Following a pattern we saw at several of the case study institutions, PSU's transformation was in part a response to serious challenges facing the university in the 1990's, including financial pressures and low student retention and graduation rates were low, even relative to other non-residential, urban universities. Ramaley envisioned a new civic education-focused curricular program that would draw on its history even as it rewrote its mission statement and rethought the character of its relationships with the community, the curriculum, the nature of faculty work, and the criteria for faculty advancement. She worked closely with then-Provost Michael Reardon on this and got the faculty deeply involved so that it became very much an "authentically faculty-guided effort." As a result of these efforts, PSU recast its entire general education program to emphasize civic involvement, ethical issues, and social responsibility, starting with freshman seminars and continuing through senior capstone experiences.

Leadership from Centers or Institutes

At Duke University, the establishment of the Kenan Institute for Ethics was an important step in creating an institution-wide commitment to civic education, and also

made the University a national leader in this area of education. The Institute has significantly expanded an infusion of ethics across the curriculum through course development and evaluation; support for service learning; the incorporation of ethical discourse into Duke's First Year Writing Program; and the Kenan Instructorship in Ethics, a fellowship awarded to a graduate student to develop and teach an undergraduate course with substantial ethical focus. The Institute also works to bring a focus on ethics to campus life through its affiliation with the Center for Academic Integrity and workshops for campus groups. The Institute has become very visible on the national level, in part because of its biennial conference, "Moral Education in a Diverse Society," which brings together educators and researchers from schools, colleges, and universities across the country to discuss the means and ends of K-12 and post-secondary moral education.

Faculty leadership

On some campuses, the critical leadership that places civic education squarely on the institution's agenda comes primarily from faculty. And, even in cases when presidential or center leadership play an important role, faculty leadership is also essential to implement curricular and even some co-curricular efforts. At the College of St. Catherine, a small Catholic women's college, the impetus for incorporating a concern for moral and civic development into the undergraduate experience came primarily from faculty. Although the influence of its Catholic heritage, and particularly the heritage of the Sisters of St. Joseph of Carondelet, have been present since its founding, the faculty have undertaken "an experiment in civic renewal" at the College over the past ten years, bringing these concerns into the classroom in a much more conscious and systematic way. These efforts at civic renewal on campus were made in response to a perception that the faculty were fragmented and isolated, notably along disciplinary lines, with attempts to work together unproductive, even sometimes uncivil.

Nan Kari, an Associate Professor in Occupation Therapy at St. Kate's for many years, was especially influential in the shape this work took and saw to it that the initiative had a strong civic focus. Professor Kari had long been interested in civic engagement, having worked with Harry Boyte on a program to engage young people in the theory and practice of "public work" before coming to the College. In 1991, with funding from the Bush Foundation, Kari and others formed a series of Faculty Study Groups. These were self-selected groups of faculty representing at least five disciplines pursuing a topic of mutual intellectual interest for a year and producing a public product at the end of the year. In the course of three years, 60% of the College faculty participated in Faculty Study Groups, which had major impact on working relations among faculty and on the curriculum. One of these groups, the Citizen Politics Study Group, initiated a number of changes at St. Kate's, including establishment of "community meetings" to promote the practice of public deliberation on campus. These meetings have continued into the present, discussing heated campus and social issues with broad participation and clear guidelines for discussion. The Faculty Study Group process also laid the foundation for a successful effort by a faculty committee to revise the general education curriculum in 1993 and to create two required interdisciplinary courses focused on civic education—one for freshwomen and one for seniors—that would serve as "bookends" framing students' overall learning.

Campus culture

Regardless of the forms that leadership of a civic education agenda takes, a full-scale institutional commitment to civic education involves creating a campus climate or culture that reinforces what students learn in curricular and extra-curricular programs. Academic course work has less impact if students walk out of the classroom into a setting that does not support the new interests and commitments they have begun to develop. Shaping the right kind of campus culture is a key element in creating an overarching sense of commitment that goes beyond specific courses or programs and bolsters the holistic nature of the institution's civic commitment. Below are brief examples of how some of the campuses we visited work to provide an overall culture that reflects and enforces their civic education goals.

Physical Features of the campus

At Turtle Mountain Community College, the physical features of the campus itself plays a key role in asserting and promoting the College's core values, drawn from the Chippewa tribe, and to foster civic learning connected to those values. The building in which the College is housed was designed to reflect the College's commitment to Native American values. The 105,000 square foot building takes the abstracted shape of a thunderbird, and has an interpretive trail around it. All the design elements – even the railings – reflect the College's efforts to integrate tribal culture and core values into the education of its students. From a distance, a large skylight behind the entrance gives the impression of a turtle's back. In front of the entrance is a circular set of seven columns, each of which has one of the seven key "teachings" of the Chippewa Band, central to the Ojibwa heritage: Wisdom, Peace, Respect, Bravery, Honesty, Humility, and Truth: Humility is to know yourself as a sacred part of creation; to know love is to know knowledge; to know creation is to have respect; bravery is to face the foe with integrity; honesty in facing a situation is to be honorable; to cherish knowledge is to know wisdom; and truth is to know all these things. The teachings cannot be traced to a single source or even found together in prior sacred texts, but are the College's distillations of core tribal values.

The brickwork on the exterior represents the hills, and throughout the entire building the colors and designs are symbols of the Tribe's heritage. In the main commons area inside, the floor has a Medicine Wheel that incorporates traditional colors: yellow represents the east, white the south, red and black the west and north. The red tiles that surround the Medicine Wheel and separate the directions symbolize the blood of the Chippewa that was shed to preserve the homeland for generations to come. The campus plans an Interpretive Center – to be used as a teaching and meditation center – and a number of other features to enhance its relation to Tribal heritage as well as its beauty.

The College mission statement also stipulates that the culture of the Turtle Mountain Band of Chippewa be brought to bear throughout the curriculum, and faculty are asked to infuse the culture into every course offered, so that both the physical lay out of the campus and the teaching that takes place within it promote civic learning in keeping with Chippewa traditions.

Stories

Civic stories, such as stories of founders and heroes are also important on many campuses, for transmitting and reinforcing both general civic learning and more particular institutional values. The Air Force Academy is very self-conscious in its efforts to make heroes a part of its education for character. The Falcon Forum regularly brings in as speakers Air Force officers who represent exceptional courage and integrity. These speakers tell their own stories and engage with cadets in discussions of why they acted as they did. At Tusculum College, the story told most often is that of the "side porch conversations" that transformed the institution and its curriculum around a model of civic education grounded in the classics. In 1989 Robert Knott became president of Tusculum. With a $3.5 million deficit and the College's very survival at stake, then incoming President "led the faculty in what some called a 'Civic Arts Revolution,' by issuing the challenge that education should be about building better citizens" (Tusculumnus 1996, p. 4). Knott and the faculty began to meet weekly on the side porch of the president's house to talk about selected readings from Plato, Cicero, Aristotle, and others and the relevance of their ideas for a new vision of undergraduate education at the College.

These meetings yielded a set of radical proposals for change, unanimously endorsed by the faculty, that Knott then took to the Board of Trustees. The key elements of the new vision were an interdisciplinary Commons Curriculum, a focused calendar, an outcomes-based Competency Program, and a philosophy that "concentrated on the arts of practical wisdom" (p.4). In the fall of 1991, Tusculum College was reborn with the initial phases of all these innovations in place, and many more have taken place since then.

Rituals & Socialization Strategies

Many colleges and universities use rituals, such as signing a pledge of academic honesty, to help students understand core values and to encourage them to adopt and adhere to these values in their own lives. We saw a variety of rituals and socialization strategies with strong moral and civic dimensions, ranging from service days during freshman orientation to graduation pledges. Kapi'olani Community College uses its annual Asian Pacific Festival and Parade of Cultures to engage the whole the Kapi'olani community. The festival is a four-day celebration of the community's Hawaiian, Pacific, and Asian past, present, and future. The festival, which has taken place every year since 1988, has come to represent the College's commitment to creating a multi-cultural learning environment that extends beyond classroom walls. What began as a modest, one-day event to promote respect for cultural differences has become an ambitious civic and academic program filled with lectures, workshops, dances, debates, art exhibits, literature readings, and, perhaps most importantly, a culminating "Parade of Cultures." The festival is designed and implemented almost entirely by student clubs, and the student body chooses a different theme each year by vote. The festival is open to the wider community, and many local residents attend.

Building Civic Education Into the Curriculum

Core Curricula, Required Courses, and Disciplinary Learning

There are a range of ways of building civic education into the curriculum, some highly centralized, others highly decentralized. Some of the campuses we studied use an

extensive core curricula to promote civic learning, and others built these goals into more standard general education programs or into an outcomes-based learning program. Still others create one or more required courses, one of the most viable options for promoting civic learning at campuses that are not in a position to adopt a comprehensive program. All first year students at Lewis and Clark College, for example, take a year-long freshman seminar, "Inventing America," that engages students and faculty in sustained conversation about citizenship, justice, equality, freedom, authority, and related issues. The course asks students to consider how the core ideas, values, and conflicts that animated the American founding and development can help them define their place in a rapidly changing world. The first semester focuses on the competing ideas, values, and interests behind the American founding, drawing on political, constitutional, and economic history and philosophy. The second semester explores the ideas and practices of "the American experiment," in part by focusing on the struggles of groups such as women, Native Americans, and African-Americans to achieve equality, citizenship, and cultural recognition.

Although strong core curricula offer great potential for promoting civic learning, it is equally important to weave civic education into the disciplines and majors because these are the primary focus of undergraduate education. Students define themselves largely through their majors, and disciplinary identity and departmental allegiances are definitive for most faculty. This makes departments and disciplines crucial leverage points for promoting civic education.

Most academic fields do not consider civic education central to their mandate(American Association of Colleges 1990; Diamond and Adam 1995), but there are signs of change. Prominent scholars and leaders in some organizations, such as the American Political Science Association, have begun asserting the need for greater attention to civic and political education in colleges and universities, urging faculty to bring these topics into their teaching and research agendas (American Political Science Association: Task Force on Civic Education in the Next Century 1998). Recommendations for a greater commitment to service and social engagement are included in statements of several other disciplinary associations, including those for psychology, sociology, economics, history, and philosophy (American Association of Colleges 1990).

Sometimes calls for more attention to moral and civic concerns in teaching and research are connected with debates about whether the field has lost contact with issues of real concern and influence – issues of "relevance" – not only for students but for the larger society. Alexander Nehamas is not alone in suggesting that the field of philosophy, for example, needs to question the overwhelming dominance of analytical philosophy and logical positivism and become a "more engaged and consequential enterprise of the sort envisioned by the American pragmatists as well as by most of the great figures in its history" (Nehamas 1997, p. 241).

Some disciplines offer bodies of knowledge, theoretical approaches, and methodological tools that seem especially appropriate for educating citizens. Indeed, learning about political institutions, economic systems, ethics, historical processes and contexts, public policy, and a number of other areas seems integral to the full preparation of citizens. Since this paper is aimed at people teaching political science courses, I'll

focus on the approaches to civic education that can be adopted by any professor in the discipline of political science.

Political Science and Public Policy. Among the best courses for providing a base of substantive knowledge required for responsible citizenship are, of course, politics, public policy, and political philosophy courses, including those focusing on politics at the local, state, national, or international levels. There has been much disagreement, however, about civic education as a focus of political science as a discipline, sometimes in connection with other internal debates, such as the increasing emphasis on quantitative analysis and mathematical modeling in the field (Lindblom 1997; Smith 1997). In recent years the American Political Science Association's Task force on Civic Education has led efforts to make civic engagement and civic education priorities for research and teaching by sponsoring panels, lectures, and workshops at the Association's annual conferences and working to change faculty reward structures to make civic education a more valued professional pursuit. While some political scientists disparage these goals as "pure futility and waste," others, such as those involved in the "Perestroika" movement, embrace them as a return to the original purposes of the discipline (American Political Science Association: Task Force on Civic Education in the Next Century 1998; Schacter 1998; Bennett 1999; Leonard 1999).

Some courses in politics remain relatively detached from real-world social and political issues, but many political scientists have designed courses around important disciplinary questions that also involve topics that can contribute to students' civic education. This can work well in a variety of courses, but can be particularly influential when it is included in introductory level courses that reach large numbers of students. At Wayne State University, for example, Otto Feinstein's Introduction to American Government course involves an "Urban Agenda and Civic Literacy" component that gets students involved in creating, debating, and implementing civic and political agendas relevant to the Detroit community and far beyond.

Political theory courses are prime sites for civic education. Rick Battistoni's Democratic Theory and Practice course at Providence College involves democratic pedagogies that help students "learn democracy by doing democracy," both as part of the classroom environment and as part of students' overall learning experience. His innovative pedagogical tools include a simulation in which students work in groups to create models of a perfectly democratic and a perfectly undemocratic classroom and discuss what those models suggest about their understandings of democracy, a "democratic theory journal," and exercises using different democratic decision making devices (such as selection by lot, direct democracy, and representative democracy). Students also complete a "Theory into Practice" component, which includes a "Democracy in Action" project (DIA). For these projects, students work in a group with the dual goal of organizing themselves democratically and creating and implementing a democratic action plan. For one recent DIA project, students chose to address a perceived lack of democracy on campus and sought to increase student input into decision-making. The DIA group organized a forum bringing together representatives from the College's major institutions (Faculty Senate, Student Congress, Student Affairs, and academic administration) to discuss student influence in decision-making.

Public policy and other courses focused on social problems such as homelessness

or welfare can help students learn to draw together a diverse array of knowledge and perspectives to understand a complex problem and begin thinking about and evaluating possible solutions. At Portland State University, Sy Adler teaches a course on the Theory and Philosophy of Community Development that includes a civic engagement requirement. To fulfill this, students become active in a number of possible civic and political venues: neighborhood associations in their home community or those where they work or study; watershed stewardship councils; offices of elected officials; labor unions; and various advocacy organizations, including electoral campaign organizations.

Although fields like political science, ethics, economics, and history offer an especially natural fit, moral and civic learning can be integrated into every discipline in a way that will strengthen rather than distort disciplinary learning. This is not to say that it is a good fit with every course. Students need to gain facility with the normative and civic issues of their chosen disciplines, but this can be accomplished through a few strong, strategically placed courses.

At Cal State Monterey Bay, for example, the arts are connected with moral and civic learning in many courses. One such course is "Ways of Seeing: Seminar on Philosophy and Ethical Thinking in Public Art," a highly participatory, hands-on course that combines study of contemporary public art with ethical theory in visual and public arts. The course includes case studies of controversies in public art, such as those that surrounded the national Viet Nam Veterans' Memorial, for example. The course addresses questions of access, empowerment, cultural criticism, censorship, and the politics of aesthetics. Students work in teams on creative productions, with guest artists, slide lectures, videos, portfolio projects and field trips providing numerous ways to frame the controversies surrounding contemporary public art.

To give another very different example, civic learning can also fit well with professional and pre-professional programs. At the Minneapolis campus of the College of St. Catherine, which specializes in preparation for health care occupations, the curriculum emphasizes not only academic and practical expertise but also diversity, ethics, and spirituality. The introduction of these goals was partly a response to an influx of Hmong, Somali, Ethiopian, and other immigrant groups into the Twin Cities area. In nursing, physical therapy, occupational therapy, and other health care programs, St. Kate's faculty try to help students learn to deal with the ethical dilemmas that arise when patients from immigrant communities enter health care institutions structured around very different cultural assumptions and practices. They stress the importance of the advocacy role graduates will need to play, negotiating the complexities of cultural interfaces between patients and health care providers.

Some have been particularly creative in developing new strategies for teaching the ethics of health care, using drama, fiction, simulations and other media to foster compassion and a deeper comprehension of the complexity of the human situations involved in health care careers. In many cases, these courses are taught in connection with practica and other clinical experiences. St. Kate's faculty also try to increase their students' understanding of the economic, political, and policy contexts of their work, looking at pending legislation such as Minnesota's Alternative Health Care Bill and policies such as those governing federal funding for health care.

In order for these kinds of courses to have integrity, normative and civic issues must connect seamlessly with important disciplinary questions and be grounded in

careful conceptual analysis and rigorous methods. These integrations have to come from within the fields; normative dimensions and civic issues grafted on after the fact will have much less salience. The American Association of Higher Education offers some models for this kind of work in its extensive and well-regarded monograph series on service learning in the disciplines(Zlotkowski 1998).

Pedagogies for Civic Teaching

Although standard lectures and discussions, the primary pedagogy for most faculty,[6] can fruitfully promote civic learning, a diverse array of other strategies, often called "pedagogies of engagement," offer some of the best methods for teaching the combination of knowledge, skills, and motivation involved in civic education. These include service learning, experiential education, problem-based learning, and collaborative learning (Sax, Astin et al. 1999). The research literature on the effectiveness of these pedagogies is extensive and complicated, since their impact depends on the quality and conditions of their use and which outcomes are assessed. Taken as a whole, however, the research indicates that, if used well, these active pedagogies can have a positive impact on many dimensions of civic learning as well as other aspects of academic achievement. Teaching methods that actively involve students in the learning process and provide opportunities for interaction with peers as well as faculty enhance students' content learning, critical thinking, transfer of learning to new situations, and various aspects of moral and civic responsibility such as sense of social responsibility, tolerance, and non-authoritarianism (McKeachie, Pintrich et al. 1986; Pascarella and Terenzini 1991; Pederson-Randall 1999).

Pedagogies of engagement offer some of the most promising methods for teaching students civic knowledge, skills, and values, they must be used in careful and conscious ways to fully realize these goals. Below are two examples of how some faculty use service learning and collaborative learning to promote civic learning.

Connecting Service Learning to Civic Education

In the last decade, service learning, also called community-based learning, has emerged as one of the most popular ways to integrate civic learning into academic course work. In service learning, students participate in organized, sustained service activity that meets identified community needs. They reflect on that experience through activities such as journal-writing and class discussions, connecting the service experience with the substantive content of the course and with various dimensions of personal growth, including civic responsibility (Bringle and Hatcher 1995).

Service learning and other forms of experiential learning, such as internships and field experiences, place students in contexts that involve social and conceptual complexity and ambiguity and often elicit emotional responses as well as unexamined stereotypes and other assumptions. Because the field contexts are so dissimilar from the classroom, learning to operate in those contexts, confronting the stereotypes and other misconceptions they raise, and being called on to trace ideas and principles across academic and applied settings can be a very effective means of deepening and extending

[6] According to a recent survey, 74% of college courses are lecture Shedd, J. (2002). Results of the survey of the relation between SCH and class time. Washington, D.C., Institute for Higher Education Policy.

learning. And, because these settings can be specifically civic in nature, they provide stronger support for civic development than most lectures or seminars can do. However, in most service learning courses and programs, the emphasis remains on individual and direct service. Although this kind of learning is important for civic education, there is need for stronger efforts to build conscious bridges between service learning and civic learning that involves understanding social and political institutions, policies, and processes and how they can be influenced. In other words, to fulfill its full civic promise, a course that involves students in social service agencies and non-profits should not only teach students how those organizations work, the issues they face, and the people they serve, but it should teach students how these organizations fit into a larger arena of community and political policies, processes, and institutions.

At Duke University, Alma Blount teaches a Service Opportunities in Leadership Program (SOL) that provides a strong example of this broader scope of civic learning, including learning about social policy and institutions, through three phases that take a full year to complete. This begins with a preparatory half credit course in the spring, Civic Participation & Community Leadership, which includes a service project and explores the ways in which values conflicts in local communities can affect civic participation and public policy. After completing this course, students participate in the second phase – summer internships working on projects for community-based organizations in the United States, Central America, or South Africa. About half the students choose to conduct optional research service learning projects as well as community service during the summer program. Student research projects are designed collaboratively with the agency in which they are working to address a real need and result in reports or other products that are genuinely useful to the organization. These can include survey data, documentary articles, oral history interviews, feasibility studies and business plans, and program manuals. Recent topics have included Micro-enterprise Development: Business, job creation, and community building in the new South Africa; Child Care and Education: Barriers to self-sufficiency for participants in the supportive housing program; and Tradeswomen's Stories, Tradeswomen's Lives: Oral histories of women in blue collar trades. In addition to teaching valuable research skills, these projects can significantly strengthen students' sense of civic and political efficacy, since they serve such important functions for the agencies.

Following their summer internships, SOL students take a one-semester full credit course, Integrating Community and Classroom: Internship Reflection. Offered through the Public Policy Department, the seminar builds on the field experiences, connecting them with deeper substantive knowledge and allowing students to place their service and research experiences in the context of related research and policy analysis and to deepen their commitment to civic participation. In addition to intensive reading, writing, and discussion, each student investigates an issue relating to the internship experience and creates portfolios including research, reflections, and other resources that illuminate the issue. Students spend the last seven weeks of the course learning from each other as they take turns presenting their research to the group. Among other things, the social issue investigation includes an interview with an admired practitioner in the student's field of interest and a memo laying out policy or action recommendations. The policy memo must grapple with questions like "What are the underlying structures or systems that need to change in order to make serious progress on this issue? Who are the key players that need

to be involved in the change process? What social policy options do you see? Which option seems most viable? Where do you locate yourself in these proposed actions?"

Collaborative learning

In collaborative learning students work together in teams on projects, group investigations, and other activities aimed at teaching a wide range of skills and improving their understanding of complex substantive issues (Kadel and Keehner 1994). Collaborative learning builds directly on what research has shown about the facilitative effect of social processes. This makes it valuable in supporting students' learning of many subtle and difficult concepts inherent in the moral and civic domains. Equally important, collaborative learning provides experience with a wide array of interpersonal skills, many of which are critical to civic participation. Among other things, students can practice cooperation, persuasion, negotiation, compromise, and fair distribution of effort and rewards. When teams include students with complementary strengths, participants can learn how to build on diversity in working toward a common goal. When students from different backgrounds work together closely over a sustained period, they can achieve cross-cultural competencies that are best learned in relationships and practice.

Again, however, deliberate efforts must be made to structure collaborative learning so that this wide range of benefits for civic learning can be realized. At the College of St. Catherine, faculty use collaborative learning to teach crucial civic skills of deliberation and discourse. This pedagogy is a core component of "The Reflective Woman," the College's required first year course, which includes a lengthy section in which students participate in "structured controversies." Collaborating in small groups, they work out both sides of a controversial topic, conducting research, writing position statements, debating, and switching positions at various points in the process. Using the experience of thinking through opposing viewpoints to refine their arguments, the groups then present their structured controversies to the class. After the presentations, each student in the group writes a paper from her own viewpoint, supporting her position with a thorough consideration of contrary evidence and viewpoints. Students also reflect on the experience of conflict, any uncertainties about their own views, and the experience of being challenged by opposing views. Because all freshmen are participating in structured controversies at the same time, the residence halls are able to sponsor programs that connect with and support the process of civic deliberation.

Civic Learning Beyond the Classroom

When graduates think back on their undergraduate years, especially when they reflect on what experiences changed them personally, they may remember a few special courses or professors as having been especially powerful, but they are more likely to recall important relationships with friends, the general feel of being at college, and perhaps some especially engaging activity, like involvement with a musical group or the student newspaper. This is especially true for people who attend residential colleges, but memories of powerful experiences outside the classroom are also salient for many at commuter campuses.

At most campuses, student life and academic life are not integrated productively, and students are given relatively little guidance in their extra-curricular involvements (Kuh, Douglas et al. 1994). Faculty seldom support cultural events, urge students to

attend important lectures or other events, and rarely connect these out-of-class educational events to ongoing classroom teaching (Boyer 1987). Although every campus offers many worthwhile extra-curricular activities that can help deepen and extend students' civic learning, whether students will get involved in those programs is generally left to chance. In addition, some activities that have potential to support civic development, as well as other kinds of learning, fail to realize that potential.

At our case study campuses and others we learned about, we saw many creative attempts to ensure that students had opportunities for a variety of civic learning outside the classroom while still respecting their freedom to follow their own interests and inclinations. In the interest of brevity, I will not describe any of those efforts here, but only explain a few general outlines. These efforts begin early – even before freshman year – setting a tone in literature about the school, asking students to prepare the summer before entering college, establishing clear expectations when students arrive on campus, including articulation of an honor code on some campuses. Daily life can include not only the kinds of cultural symbols and routines we described there, but also administrators and faculty able to take advantage of "teachable moments" for moral and civic learning that arise naturally in any complex community. And perhaps the heart of developmental out-of-class experiences consists in the huge variety of clubs and other organizations available to students, including many that involve students in service to others.

Conclusions: Key findings & Further Work

A few basic principles we derived from our observations and analyses of these programs can be used as a framework for strengthening efforts currently in place and for planning future directions. The parameters and guidelines that interested faculty and administrators should keep in mind can be seen as answers to three questions:

1. How can we be sure that the programs address the full range of developmental dimensions: civic knowledge and understanding, skills, and values and motivation?

2. How can we take advantage of the most useful sites for civic education in institutions of higher education: the curriculum, including both general education and the major; extra-curricular activities and programs; and the campus culture, including honor codes, residence hall life, and spontaneous "teachable moments," as well as various cultural routines and practices – symbols, rituals, socialization practices, shared stories.

3. How can we be sure to promote a form of civic education that incorporates the full complement of civic themes, including community connections, moral and civic virtue, and systemic social responsibility?

In addition to this basic framework for approaching civic education, whether in a single course or on an institution-wide basis, we found two particular areas that require special attention: assessment and political engagement.

Assessment

As in education generally, quality is crucial for civic education. But what is quality and how do you measure it? Taking this question seriously requires looking at assessment of courses, programs, and student learning.[7] Higher education as a whole is struggling with the general issue of assessment, so it is not surprising that relatively little is going on in the way of high quality assessment of the civic education efforts. This makes it difficult to know what really works for helping students become more committed to contributing to their communities, for example, or what helps them gain a greater sense of efficacy in solving political problems. This is too bad, because more attention to high quality assessment would strengthen programs and enlighten the field. There are no easy answers or prescriptions, but we can suggest some general directions, offer some caveats, and describe some efforts to assess teaching and learning that we saw in our campus visits.

- **Student Assessment.** We recognize the complexities and difficulties of validly assessing student learning in any domain, and this is especially true when assessing dimensions of moral and civic development. Informative feedback is essential to student learning and is as appropriate in the moral and civic domain as in other areas. That feedback can come from peers, field placement supervisors, and community partners as well as from faculty. Many areas of civic learning, including substantive knowledge in fields such as ethics, political theory, or government, and skills such as well-argued and persuasive writing, are already evaluated in coursework, and the incorporation of moral and civic issues does not affect criteria for assessing them.

One college that assesses student learning, including civic learning, very seriously and very carefully, is Alverno College in Wisconsin, which uses an outcomes-based approach that place systematic, carefully designed student feedback at the center of undergraduate education. This approach requires explicit articulation of required learning outcomes and innovative strategies for assessing those outcomes.

Alverno, which does not use grades, has been a leader in arguing that traditional testing is not adequate for plumbing the depths of an individual's developing abilities (Alverno College Faculty 1994). Instead it uses a multidimensional process in which active student performances are observed and judged on the basis of public, developmental criteria. These assessments can include the creation and analysis of portfolios of student work and performance observations in real and simulated situations as well as more traditional approaches such as feedback on student papers.

In a performance assessments designed to allow students to demonstrate capacities relating to civic responsibilities, students act as members of a simulated Citizens Advisory Council convened to address a controversy about which books should be used in teaching high school students, how decisions regarding use of books should be

[7] We recognize that some writers in higher education use the term "evaluation" rather than "assessment" to refer to some aspects of each of these categories or refer to course and program *evaluation*, reserving the term assessment for the assessment of students. Since the terms are not used consistently in the field and because assessment (or evaluation) of courses, programs, and students intersect, we will use same term (assessment) to refer to all three.

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made, and who should have a voice in those decisions. Students are evaluated by a trained outside panel and also assess themselves on their abilities to do the following things: take a position, consider alternative ideas (show awareness of multiple perspectives), contribute to group problem-solving, communicate with an awareness of their audience, think through and organize ideas, define problems and plan for solutions, and formulate appropriate action.

Specific criteria further define each of these abilities. "Defining problems and planning for solutions" is said to include: identifies and sets priorities among key tasks, demonstrates accurate awareness of major goals of the Advisory Council, shows informed awareness of constraints, identifies pertinent relationships between issues in different parts of the simulation, identifies meaningful implications, effectively organizes ideas, and suggests feasible alternative strategies.

Most colleges and universities are not in a position to adopt a comprehensive outcomes-based student assessment program like that used at Alverno. But this model, including the need to be explicit about the knowledge and skills students are expected to learn and the value of using a variety of innovative methods to assess that learning, can be used by any faculty member, program leader, administrator, or institution.

- **Course Assessment.** Faculty members and program directors should not be routinely expected to assess formally the impact of their courses and programs. That will not be feasible in many cases. All should, however, ensure that their intended learning goals are clear to and accepted by students and make at least informal efforts to determine whether the program as designed and implemented seems to be accomplishing those goals, making changes when some aspects of the course or program seem problematic.
- **Program Assessment.** For more systematic course or program evaluations, we recommend descriptive, often qualitative, methods that document students' experiences and the processes through which the program operates as well as learning outcomes, rather than relying entirely on quantitative outcome measures.

Portland State University conducts ongoing assessments of its general education program, University Studies, and the courses within that program, all of which share an overarching focus on ethics and social responsibility as well as inquiry and critical thinking; communication; and the variety of human experience. The course assessments are designed to provide immediate, usable feedback to faculty and to provide the university administration and the Center for Academic Excellence (the teaching and learning center) a sense of how well this relatively new program is doing. The PSU assessment initiative overall is built around asking faculty to articulate student learning expectations and connect them to assignments that demonstrate learning. Somewhat different methods are used to assess the different components of University Studies (Freshman Inquiry, Sophomore Inquiry, Capstone Courses) but all use multiple methods, including student self-report, standardized scales, and analyses of student work.

Evaluation of each section of Freshman Inquiry courses, for example, involves a guided "free write" by students in about the fifth week of the term, a student focus group, administration of the Classroom Environment Scale around the middle of the term, a course evaluation and survey of students' perceptions of their progress toward the stated

learning objectives at the end of the year, and a Portfolio Review in which a random sample of student portfolios is scored using rubrics for writing, critical thinking, the appreciation of diversity, and ethics and social responsibility. During the summer after the course, faculty teams teaching comparable sections of Freshman Inquiry meet to review the results of the previous year's assessment and give the Freshman Inquiry Coordinator a report of the team's course improvement goals. The Freshman Inquiry Coordinator uses these reports, along with information from the assessments, to plan faculty development efforts for the following year (Office of University Studies 1994).

Although all Freshman Inquiry courses share a common set of academic and civic goals, more specific learning objectives are spelled out within each particular course. The course called "Metamorphosis," for example, investigates the process of change in human existence, and the types of change that affect individuals, systems, and society. Among other things, the faculty who teach the sections of Metamorphosis developed a scoring rubric for analyzing students' final research papers in order to assess the extent to which students had achieved a goal central to the course: "Students will be able to describe and evaluate the probable success of various means of promoting personal, social/cultural/political, and paradigmatic change." Participating faculty found that the process of developing the scoring rubric to be very useful in helping them create a common language for codifying the dimensions of students' academic and civic learning in the course, including good research writing that reflected that learning. The application of the rubric revealed that students varied greatly in the extent to which they had achieved the specified learning outcomes, but that the majority had not fully achieved the course goals by the end of the year. For example, most students still had difficulty seeing multiple sides of an issue, and most tended to avoid dealing with structures and mechanisms of social change, focusing instead on personality changes and on the outcomes of change. This was important information for faculty thinking about how they might teach the course somewhat differently in the future.

The Challenge of Political Engagement

We found that there is considerable attention to undergraduate's civic engagement of a relatively apolitical sort, such as through service-learning and community service, and volunteering programs such as alternative spring breaks, and studies show that students' participation rates in service are generally high (currently hovering around 70-80%). There are few attempts, however, to increase students' *political* interest and engagement, which we broadly define as including all activities intended to influence social and political institutions, beliefs, and practices, and to affect processes and policies relating to various aspects of community welfare at the local, state, national, or international level.

Even though political engagement is a subset of civic engagement, studies show that civic engagement does not necessarily lead to political engagement. In our focus groups with students, we found that most students, including those who expressed strong commitments to various social causes and are very involved in service, lacked a well-developed understanding of the importance of a policy perspective on social problems, and few expressed interest in working with mainstream politics or public institutions for creating systemic change.

One reason for the disconnect is that young people believe they can make a difference by directly serving people in need, but few think they can make a difference in the political arena. A recent survey shows that 85% of college students see community volunteerism to political engagement as a better way to solve important issues facing their communities. Many view service as an *alternative* to politics, which they consider corrupt, ineffectual, and remote from their ideals. They don't see connections between their personal commitments and electoral politics or public policy.

Students also indicate that college is not helping them gain the interest and skills or providing opportunities for action related to PE. Those involved in a Kettering Study said "they were not learning to practice politics" in college; that campus conversations reinforced "everything that they believe to be wrong with politics;" and that their institutions failed to provide them with meaningful ways of understanding political participation and opportunities for involvement in important campus or societal decisions. So, while there is tremendous potential for colleges and universities to increase students' political interest and involvement, as well as they broader civic engagement, few have seriously taken up this challenge, and, for some students, college may even contribute to their political disaffection.

Although there is little explicit attention to helping young people develop political knowledge, interest, and involvement in higher education as a whole, there are some curricular and co-curricular programs trying to do this in thoughtful, systematic ways. These include courses in political science and other social science fields; co-curricular experiences such as leadership development programs; and special summer institutes that address aspects of elective politics and public service. But at this point, these efforts are not very widespread, not very visible, and seldom documented or studied in regard to their processes or impacts. Most are unknown to the broader higher education community, which recognizes the problem of political disengagement but has little sense of what the best array of solutions might be. The Civic Education Task Force of the American Political Science Association notes a pressing need for study and evaluation of specific practices and interventions that show promise for addressing problems of political disengagement.

In response to this problem, my colleagues Anne Colby, Thomas Ehrlich, and I are undertaking a new project, the Political Engagement Project, which will build on the study of civic education shared in this paper and our book by look specifically at what can be done to increase college students' political knowledge, interest, and involvement. The three-year project will bring together leaders of twenty-one promising curricular and extra-curricular programs with a focus on political engagement. These courses and programs represent a range of curricular and extra-curricular approaches at different types of educational institutions. We will work together to investigate, document, and improve their efforts, and will develop a set of multidimensional assessment instruments, such as a survey and a political autobiography, that can be used to better understand and promote students' political learning and development. We hope to share information about the courses, programs, and processes that can help young people become energized about politics, and to make a "toolkit" of assessment approaches available to those who are interested in doing work in this kind of work. More information about this new project, including descriptions of the courses and programs involved, can be found at http://www.carnegiefoundation.org/PEP/.

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